1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

624 [183] They are told not to be lazy, to care properly for themselves and their families, their farms, and their property.

If a man refused to obey their advice, refusing to work, they would 624 repeat their admonitions: "Do not be lazy, do not cause trouble. If 626 you do not work or help others, you may get into trouble or you may starve and nobody will help you then. Somebody might even kill or whip you [which is purely a threat]. If you work and raise plenty to eat, people will come to eat with you, so you and they will have a good time; but if you are lazy, everybody will treat you accordingly. When you marry your wife and children may starve to death. Do not be lazy!" In an obstinate case, they paid no more attention to the delinquent, but let him go his way. He would go about from camp to camp, receiving a little food in return for such small services as collecting wood.

Chiefs address their remarks to the assemblages on appropriate 624 occasions (*akwiguuig*, to stand up to talk), such as dances, formal gatherings for the discussion of important topics, invitations, etc., during battle, at death ceremonies, or informally at the sweatlodges. The [156] advice of the big chiefs carries more weight than that of the others [554] partly by reason of their position, but largely because they were stronger characters. No one chief was either war or dance leader. In battle any [701] chief temporarily assumed a directive capacity; the warriors would give more attention to a big chief.

It is not clear that there is any other function beside giving advice. After the flood in 1918 washed the lower irrigating system completely away, Manakadja went about setting stakes to re-locate the ditch. Possibly this is his function, but this ditch supplied his fields as well as those of his neighbors. During the dances all of the chiefs took some leading part in the feasting, racing, etc., but it did not appear they had any peculiar functions. It is quite clear that chiefs have neither power nor prerogatives; they are simply leaders.

Men become chiefs by prestige and renown based on their prowess 624 in war, their prominence in intertribal relations, and their wisdom dis- 554 played in council, or by reason of inheritance. Personal qualifications 428 are an important factor in the latter case too. A chief must be dignified, industrious, and even tempered; a son who does not display these qualities will have little chance of ever being called chief. Sinyella's father failed to inherit his father's status as big chief, partly because he was such a man and partly because he was completely eclipsed by a rival big chief, Wasákwívámă. Captain Navajo instructed Manakadja and Captain Jim, his older brother's sons, in the ways of a chief; Manakadja in turn is instructing his own sons in the same informal way.

1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

HISTORICAL TALES

A Yavapai Raid[1]

539 A little way above Lee Canyon in Cataract Canyon were some Havasupai camps. Three Yavapai[2] men came down the main canyon. Just a little way from the camp were some horses. A boy was sent to look for them early one morning. He could not find them. "I saw tracks where someone has driven the horses up the canyon," he said. My paternal grandfather, Big Jim's father and another man[3] followed the tracks up the canyon. They thought those men would go out by the Moki trail, but they did not; the tracks led on up Cataract Canyon. They thought that the three men might go out by another trail far up the canyon. Perhaps the enemy did not know that trail, for they kept right on up the canyon. When they were far up, the Yavapai stopped a little while. They were famished; they were going to kill one of the horses and roast the flesh. They gathered wood in a big pile. The three Havasupai came up and saw them. When the Yavapai saw them coming, they were afraid and ran off and climbed up the cliff. The Havasupai reached the horses, where the Yavapai had tied them. They untied them and led them off a little way. Then the Yavapai on the cliff said, "We got your horses, but we did not kill any. They are all alive; now that you came and got them, it is all right again. Just go right home." My grandfather said, "You are no good; if you had come down to our houses, it would have been all right. But you did wrong; you stole all our horses. We are going to kill all three of you. You made us run afoot and we are very tired; now we have got you here. I will send one of my men on a good running horse down to the village, to tell more to come. Then we will kill you three." So he sent one on a fast horse.

He got down here at the village very quickly and told the people. Some of them had good horses which they got ready, with some buckskins for shields, and rode up there where the enemy were. The Havasupai big chief, my grandfather, said to the enemy, "You Yavapai are no good. You stole all our horses; you are pretty bad men. We will do just as you intended; we will fight you—but we will kill all of you." Then they

---

[1]These historical tales were told by Hapaille. The first apparently dates from the first half of the last century.

[2]These raiding parties were probably throughout comprised of both Yavapai and Western Apache. They were described as Hualpai, meaning specifically Yavapai, but generically enemy. This was translated as Apache, which is used interchangeably with Apache-Mohave for the Yavapai when speaking English.

[3]The narrator's interest seems to lie throughout in stating precisely who took part. The dead are rarely called by name.

[4]The colloquy between enemies is quite characteristic. One would believe it, despite their seriousness, these affairs are not in a sense blustering games.

[701]